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THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

THE REVIEW wishes all its subscribers and friends—and its many enemies, too, for that matter—a very happy New Year.

The St. Louis *Post-Dispatch* affirms on the strength of an extended enquiry, that the common impression that artificial eggs—yelk, albumen, and shell complete—are extensively manufactured now-a-days, is false; that no artificial egg has ever been produced and probably never will be.

Chicago now has a magazine devoted entirely to cats. It is called the *American Cat News* and is handsomely illustrated. A cursory perusal of its initial number convinces us that it is a product of that false sentimentalism that is so characteristic of an age which devotes tender care to brutes, while it has no heart for the sufferings of countless thousands of poor and burthened men, women, and children.

A benighted person who was not "up" in the mysteries of perspective, as it is in impressionism, ventured fatally near an "advanced" impressionist work, and remarked to the artist that the picture was a most vivid and admirable view of the elevated railway.

"Ah, no," replied the artist, "that is a portrait of my grandmother."

AMERICAN "RELIGIOSITY."

Commentators, both orthodox and broad, have puzzled their wits often enough over the meaning of the epithet which St. Paul applies to the Athenians. The King James' translation and our own so-called Douai version render the word by the attempted English equivalent "superstitious"; but it will bear another and more flattering signification. The Apostle may possibly have intended to call his hearers God-fearing. "I observe that in all things ye are rather 'God-fearing.'" But when we recall the elaborate training he had received in Greek philosophy and letters in the schools of his own native Tarsus, it is just as likely as not that of set purpose he employed an ambiguous term. The Teacher of the Gentiles was disposed by nature, we know, to the use of a discreet asteism; he affected on more than one occasion a genteel irony, and could contemplate the absurdities of fools and shams with a serenely unruffled temper.

God-fearing, or superstitious, or morbidly *tainted with religiosity*, English it as we will, the phrase he used might be fitly employed to describe the mental attitude of the majority of our non-Catholic fellow-countrymen. We venture to think there is no country in the civilized world to-day that offers so strange an instance of a people inordinately occupied with religion and yet with so little genuine fear of God in their hearts. The one modern writer of the race who has spoken most convincingly of the deeper things of the Spirit, has insisted with his own incomparable gift of genius on the danger we are all under of forgetting the austere side of religion. Not in his Anglican sermons merely, but in his Catholic pronouncements as well, we hear that terrifying message. It moves like a ground-note through Cardinal Newman's teaching. Religion has a hard and forbidding side, no less than a soothing one. It speaks to us of self-conquest, of responsibility, of sin and judgment to come, whereas we are forever dwelling on the poetry of its outer life, on its ritual, on the intellectual problems which it creates, but which are no necessary part of its inner meaning. To be occupied inordinately with these latter things at the expense of the former is to be falsely religious, to be, in a sense, "too superstitious," to be tainted with religiosity, in a word.

If one were to judge us by the so-called religious activities in which we vent our pent-up energies, our apparent concern for the socially and intellectually "poor," our talk about ideals, about Christ and the young who are to be trained to accept Him, one might be tempted to think us the most religious nation in modern times. Yet it may be affirmed that there never yet was a people, not even excepting the cultivated classes in French society during the eighteenth century, in whom there was less real hunger for God, or less sensitiveness to the claims of Christianity on the secret conscience of the individual man. We have not spent ourselves in image-making in honor of the "Unknown God," as the ancient Athenians did, but we are not one whit less vain or futile. A pagan writer in the effete days of the Roman Empire, who won and held for a little space the position of the supreme arbiter of correctness, said wittily of Athens that one could more easily find a god there than a genuine man. We do not think that we fail in manhood here in America; but if we accept Catholicism, the only form of Christianity which the late Lord Beaconsfield thought destined to survive, one may find a hundred "religions" in the United States to one sincerely religious soul.

It was only the other day that the Baptist ministers in Chicago thought it would be well to stem the growing tide of irreligion in that officially virtuous city of the West, by erecting a monstrous dike of "Vaudeville Services." In all the Baptist meeting houses of the State of Illinois it was proposed to hold simultaneous monster revivals; and it was suggested that the methods in vogue in the modern theatre and music hall might be employed to rouse men out of the strange apathy into which it was admitted they had fallen. "Unless the Church becomes a continued vaudeville it can not hold its congregation," said a Chicago clergyman, "and the minister must be the whole show and orchestra as well." There you have a fair illustration of what we mean by American *religiosity*, as opposed to American *religion*. These good men, and they are but types of a score of other classes elsewhere, have not grasped the most elementary notions of Our Lord's message to mankind.

Only this week the writer of this article received a business circular from an enterprising publishing house in the East urging him to become a subscriber to a pirated work of reference. It was represented that the leading clergymen of the land had already given their approval to the work. He naturally turned to the almost yardlong list of clerical approvers to see what the leaders in our Western Israel had to say of this curious publication. Its chief value in the eyes of many was that it told them so much that was valuable about the "Origin of Species" and the "Descent of Man," about "Evolution" and other kindred topics. Their appetite, apparently, for science of this sort was to be gratified by the unsubstantial, and more than shadowy, diet contained in so questionable a larder. Apart from the pirated articles one looked in vain for the name of a single contributor that even an amateur scholar might be tempted to accept. The deepest questions of religion and faith were discussed, and their treatment had been handed over to a set of shallow-pated incapables. To be familiar with the terminology of these awful problems, and to descant upon them in the pulpit, or the cheap church magazine, is, it would seem, to be "religious" with the kind of religiosity we are reviewing.

Is it not enough to give the judicious pause? One might multiply instances of the spirit we mean to describe, but any thoughtful reader will be able to make out his own melancholy list. In spite of the churches erected in such bewildering profusion, in spite of the schools and seminaries, and "religious" literature issued at each week's end, in spite of the large catholicity of the secular press,

which will disseminate the commonplace reflections of an Oriental barbarian with the same fine impartiality with which it would publish a sermon, say of Bishop Potter's, we are the most unblushingly irreligious race the sun has yet shone upon for at least two centuries past. And the evidences usually adduced in proof of our seriousness are but poor plaster imitations of the statue set up long ago to the "unknown God." — *Providence Visitor* (Dec. 15th.)

Reconciliation Between the Holy See and the Italian Government Impossible.

The Revolution, which united Italy and now governs it, takes no care to avoid or to mitigate the evils connected with the changes it brought about. On the contrary, it purposes them; it endeavors to intensify them; for its avowed object is the overthrow of the Holy See and the extermination of Christianity. The leaders of the revolutionary movement have not concealed their intentions. Victor Emmanuel in the letter in which, in 1870, he demanded from Pius IX. the surrender of the yet remaining papal dominions, says:

"A tempest of peril is threatening Europe. Under the cover of the war which is desolating the centre of the continent, the party of the Cosmopolitan Revolution is increasing its hardihood and audacity, and is preparing especially in the provinces governed by your Holiness, to give the last blows to the monarchy and the papacy."

To this statement of the King let me add the sayings of some Italian premiers. Count Cavour at the Congress at Paris in 1856 presented a formal document to the plenipotentiaries of France and England, which was described as "a manifesto of war against the temporal and spiritual power of the papacy," and in preparing this war he said on one occasion that "the temporal power was so closely connected with the spiritual that the one could not be separated from the other without the prospect of the destruction of both." De Pretis said in an address to his constituents: "Italy of to-day, if it has not written an immortal book, has written an immortal decree, that is, the suppression of political clericalism, the liberation of civil Christianity, the emancipation of religious thought, and the free worship of humanity." Cairoli said: "The catechism is an immoral book, which should be banished from our homes." Signor Crispi, once an intimate friend and companion of Mazzini and Garibaldi, Freemason of the thirty-third degree, and an avowed atheist, believes that the Italian people is called to destroy Catholicism, and that between the revolutionists and the Pope there can be no truce. Some years ago he declared that the Catholic Church must be overthrown, and not long ago he expressed his intention of reducing the Pope to the condition of a simple bishop of Rome. Guiseppe Ferrari, one the most prominent revolutionary leaders, said: "The Italian Revolution represents Italy risen against Christian Europe—against the system of Christianity." 1)

What these men have proclaimed as their program they have carried out to the best of their power. No sooner had the Piedmontese government in 1859 and 1860 taken possession of the papal provinces under pretext of restoring order, than it promoted the diffusion and cultivation of every false doctrine, relaxed the restraints of lust and impiety, inflicted undeserved penalties on Catholic bishops and ecclesiastics of every grade, threw them into prison and allowed them to be harassed with public insults, whilst it granted impunity to their persecutors and to the assailants of the dignity of the Roman Pontiff. 2)

The Italian Parliament once opened, the enactment of laws most hostile to the Church commenced. Schools and colleges, and of late also the beneficent institutions, were wrested from her and delivered up to her most embittered enemies. Civil marriage was forced on the people. All the clergy without exception, bishops included, were declared subject to military conscription; wherefore many a priest was since compelled to serve in the Italian army. The religious orders were suppressed and banished. Numberless sacred buildings, which for centuries had been held in veneration by the entire Catholic world, were torn down or profaned. The property of the Church, not excepting that of the Propaganda, notwithstanding her sacred and inviolable rights, was mostly confiscated. At last a penal code was sanctioned and put in force, which makes it absolutely impossible for priests and bishops, and even the highest ecclesiastical authorities, to condemn or oppose any order, disposition, or decree of the government, however injurious to the Church, to enforce any ecclesiastical law colliding with those of the State, to publish or commend any letter of the Roman Pontiff containing a censure of a governmental act, or to raise their voice in any way for the restoration of the Pope's temporal sovereignty. The new code completely enslaves the Church to the State.

The most outspoken hostility against Christian religion was manifested, when on the feast of Pentecost, 1889, the statue of Giordano Bruno was unveiled with great pomp in presence of a numerous assembly, in which were seen a hundred and eighteen deputies and seventeen senators of the Italian Parliament. The extraordinary honors which were rendered to a man disgraced by shameful immorality, cowardice, inconstancy, and hypocrisy, fallen away from a religious order, from the priesthood, and from the Christian religion, plunged into the ignominious errors of pantheism and atheism, condemned at last by the Church and publicly executed in Rome in 1600 for his heinous crimes and his obstinacy in heresy and infidelity, could mean nothing else than an insult to the Holy See and a solemn and public profession of unbelief and hatred against the Christian religion. That this was the real purpose was but too manifest from the banners of Satan which were displayed in the procession, and from the discourses held and the writings published on this occasion, in which the holiest things were turned into ridicule, and absolute freedom of thought was exalted. 3)

In this state of affairs the question can no more be seriously put whether or not the Pope should reconcile himself with united Italy by resigning his temporal power and accepting instead of it the guarantees offered for his independence. There is on the part of the Italian statesmen no desire of reconciliation, no intention of protecting his freedom. They have but one object in view which they pursue with ingrained hatred—the overthrow of the papacy. Before they have reached this end, their hostility will not abate. And even were this not their avowed purpose, and were their promises sincere, they could never by laws or by treaties establish the independence of the Holy See on a solid basis; they could only subvert it and thus damage the supreme spiritual authority of the Church.

The Holy Father, therefore, must again and again protest against the usurpation of his states; he must on all occasions claim his rights and his restoration to them, in order not to create a prejudice against them by his silence; he must set forth his legitimate titles and dwell on the injustice committed by the usurpers; he must condemn those who have perpetrated so enormous a wrong against the See of St. Peter, and deter others from participation in their crime; he must assert and defend the possessions entrusted to him by God's special providence as means altogether necessary for the free exercise of his Apostolic ministry and for the welfare of the Church.

Placed on the Apostolic rock he can not give way, but is bound to resist the tempest which now rages against Christian religion. Seated on the Chair of St. Peter, he is obliged to lift up his voice like a prophet and unceasingly to recall to the minds of men the true knowledge of right and justice, to bear witness before the whole world to the truth of God, to point out to human society the impending dangers, and to counteract by word and deed the machinations openly and secretly directed against the foundations of the Church.

Not the Pope alone, however, the great Leo XIII., must fight the good fight. We are his children. How could we leave him alone in his struggle and affliction and not raise our voice with his against the enormous wrong done to the Holy See and the still greater evils that threaten it? We form the Church militant, whose divinely-appointed and courageous leader he is. We are obliged to follow him into the brunt of the battle which is fought for the kingdom of God. At stake there is the freedom of the See of St. Peter, the freedom of the Spouse of Christ who has given life to us, the freedom of the mystical body of which we are members. In the very age in which we live the love of political freedom has seized the nations, and in particular the people of our beloved coun-

1) See Card. Manning, Independence of the Holy See, Preface; The Bishop of Salford, the Roman Question; *La Verità nella Soluzione della Questione Romana.*

2) Encycl. letter, Respicientes of Pius IX., Nov. 1st, 1870.

3) Allocution Quod nuper of Leo XIII, June 30th, 1889.

try, and has given them a marvellous strength to perform heroic deeds. What enthusiasm then should Catholics not show, and what sacrifices should they not be willing to make for the much sublimer freedom of the Church purchased by the blood of Christ? 4)

JOHN MING, S. J.

THE SALOON AS IT IS.

[From the *American Journal of Sociology.*]

IV.

THE SALOON IN BUSINESS SECTIONS.

The saloon in business portions presents a slightly different phase. While it is true that saloons in all parts of the city have about the same features, it is also true that in some certain features predominate, as the peculiar conditions emphasize that particular demand. Thus in the workingmen's district, the wretched conditions of home and lodging-house life and the failure of church and philanthropy to provide opportunity for social life, have turned over to the saloon this large field, from which it is reaping an abundant harvest. So in the business portions the lack of an adequate provision of places for business appointments has given the saloon an advantage which it was quick to take. Men who spend the day in the heart of the city come here for business and do not, as a rule, have time to sit around in saloons. Neither in the evening have the social features any special attraction for them. The majority of these men find in their homes and in the clubs to which they belong ample opportunity for social life. A larger per cent. than in the districts just treated, enter the saloon just for the drink and pass out again.

The average business-man, aside from the regular duties of his office or place of business, has many appointments of a semi-business nature. Seeking a place for these appointments, other than his office, where constant interruptions must occur, he finds in many a first-class saloon a place altogether suited to this purpose. Here he may sit down, often in an alcove, at one of the polished oak tables with which this "drawing room" is furnished, and discuss business at leisure. Some of these "drawing-rooms" are veritable palm gardens; costly paintings hang upon the walls; German orchestras, playing with exquisite taste, fill the air with music. Soft drinks are sold, and many an hour is spent in these places by those who may not know the taste of beer. In this connection it may be noted that soft drinks are expensive, because, as one manager said, "we are not here to sell soft drinks, and hope to force everyone to take beer or wine; there is more profit in them."

Not only are these used for business appointments, but separate rooms are sometimes furnished for the use of committees and small meetings of various character, no charge for their use being attached. There are in the city other places than the saloon for such appointments, but because of their scarcity and inadequacy need hardly be taken into account. Many business transactions take place in these saloons. The head of a department in one of Chicago's large wholesale houses assures me that certain of their best salesmen sell a large portion of their goods "over a glass of beer" in a neighboring saloon. The glass of beer in a business transaction has a function similar to that of the cigarette in diplomacy. Certain saloons, whose only distinguishing feature is their oddity and the novelties they present, owe their existence to a custom of long standing among wholesale merchants and others who take their "country cousins" to "see the sights." The music in some of these places is worthy of special mention. Orchestras, led by well-known musicians, attract people from all parts of the city, people who come and spend the evening listening to the music. To some of them young people come in great numbers, and when the theaters close these places usually fill rapidly. Clubs and fraternities here banquet their new members. Neither rowdyism nor anything other than good manners is public here.

The most distinguishing feature of the down-town saloon is the business lunch. But very few of the thousands who spend the day down town in offices or behind counters, live within several miles of their work This means that it is both cheaper and more convenient, if not necessary, to get their lunch near their place of business. The liquor dealers have found it highly profitable to run restaurants in connection with their saloons. Because of their neatness, and at least the semblance of elegance and beauty, and of the music, which is of itself a strong inducement, they are patronized, not only by those who drink, but by hundreds who are willing to go where they can get the best for the least. The proprietor of one of the down-town restaurants said that he could afford to lose $30 to $75, or even $100 a day for the sake of advertising the beer under whose name and auspices his place was run.

That the saloons are able to compete with the restaurants so successfully is partly due to the fact that many of them are united under the control of the brewing companies—gigantic monopolies. Likewise, here the free lunch is well patronized. Hundreds, who breakfast and dine at their homes, especially those of sedentary habits, find sufficient for the midday lunch in that served with the glass of beer, usually several slices of cold meats, an abundance of bread, vegetables, cheeses, etc.

Here, as everywhere in Chicago, the social vice flourishes in connection with the liquor traffic. Here the proportion of the saloons in which the stall system is in vogue—which are used as houses of assignation—is relatively small. The saloons having any connection whatever with this evil all have a dance hall in the rear and a house of ill-fame above, all under one management. These, however, are not scattered throughout among the business blocks, as are the stalls in the workingmen's districts, but are clustered about certain streets. Suffice it to say that few enter these places who do not know the character of these saloons, so that in reality they amount to houses of ill-fame, with bar attachment.

ROYAL L. MELENDY.

(*To be continued.*)

4) "The Temporal Sovereignty of the Holy See" (Pustet, 1892.)

SOLEMNIZING MIXED MARRIAGES.

"Sacerdos" in No. 39 of the *Globe Review* is not satisfied with declaring mixed marriages, including those between Catholics and Jews, in many instances harmless and conducive to good, but, as a consequence, demands—Hecker like—the removal of all barriers and obstacles as to time and ceremonies in regard to weddings, including cases where a mixed couple wants to have the marriage rite performed twice, by the Catholic priest and by the Protestant minister or the Jewish rabbi, on the ground that marriage essentially consists in the consent of the couple. The study of the law, he opines, would enable priests to have more courage in acting independently and becoming truer followers of Christ, etc. He quotes instances where bishops have been overexacting, overbearing, etc.; and gives examples from Austria to prove that we Americans are far behind, and in need of reform and liberty.

If "Sacerdos" knew a little more of theology he would also know that marriage is a sacrament, and as such in the domain of the Church. He would know that approaching a Protestant minister or a Jewish rabbi to have him perform a marriage ceremony, is *communicatio in sacris* and draws *ipso facto* excommunication upon the culprit. Were "Sacerdos" a better lawyer he would likewise know that a demand for permission to get married before both priest and preacher is a demand to stultify the parties all around. Before the Church and before the State the Catholic pastor is qualified to receive the marriage consent, which, when properly given, is valid and binding and to which no thousand preachers or rabbis can add a tittle. Sensible preachers understand this and have more than once declared that a marriage before a Catholic priest is as good as before them, and they would not marry a couple over.

As to certain doings in foreign countries, Bishop Isoard of Annecy shall tell us how things have developed in France. In his book "*Le Systeme du moins possible*" (3d ed. page 52 seq.), having enumerated the rules laid down by the Church for the proper performance of a mixed marriage, he continues:

"These clear rules suffered their first derogation with regard to place. The parlor of a priest can hold but a moiety of the invited guests, hence it was allowed to perform the ceremony in the sacristy. However the *cortège* was not allowed, either coming or going, to pass through the church to the sacristy. The priest was to wear no choir-dress. By an excess of precaution I have seen in a church at Paris the crucifix removed from the sacristy. Some time after, towards 1848, the priest was authorized to wear a surplice. Gradually, from one grand mixed marriage to another, from one parish to another, all rules have been set aside and a damnable custom has created a sort of ceremonial for what is improperly called the celebration of a mixed marriage. The betrothed walk through the Church to the sacristy; the priest, dressed in his surplice, receives their consent, the documents are signed; and back they walk to the church, where mass is at once begun. 'But that is not possible,' you will say, 'impossible that the nuptial mass be said under such circumstances.' You are right. The mass was not exactly promised, places are not ostensibly reserved, (at least ordinarily), but even without a formal agreement, it is a matter of course. By a happy coincidence, a mass just begins when the bridal couple leaves the sacristy. That is done, they say, for the consolation of the Catholic party and the whole family. A year ago such was the custom in many places.

"Sad subtleties, that are repeated on other occasions, because they help to rock common sense and conscience to sleep. Ridiculous dis-

tinctions, that make us appear pitiable in the eyes of laymen, when we try to explain them or when they guess their meaning by themselves. Indeed, we have come to the slightest distinction that can possibly be made between the marriage that the Church blesses and that other which she tolerates but deplores. Is every exterior distinction to disappear? Shall a mixed marriage amongst us and in many other countries become a religious ceremony with fixed rules and having its place in the rubrics? It is to be feared. But let those concerned henceforth realize to what ulterior consequences weakness leads!

"For a long time there has been current the saw that is expressed thus by the people: 'All religions are good,' and by the educated in these terms: 'Respect all religions, all forms of worship, especially Christian worship; let every one live and die in the religion in which he was born.' The highest authorities as well as the most clear-sighted minds have often pointed out the grave danger which this thought that so easily and so quickly becomes a doctrine, involves for the faith and the salvation of the masses. Truly, to talk and think thus, with a full knowledge of the cause, is tantamount to a denial of the faith. All of us are in full accord on this point: that idea must be fought and pursued to its last trenches by all who have charge of souls or instruct the faithful.

"Very well, the formulas that you accept or tolerate at present for mixed marriages, constitute one of the most sensible, most perceptible arguments in favor of this doctrinal and fundamental error, that all religions are good. You do not say in so many words that one may be saved by voluntarily and knowingly staying outside of the Church; but you say it by deeds; and such a teaching, being stronger than mere words, will be permanently remembered."

Such are the serious reasons Msgr. Isoard adduces against the mixed marriage evil in France. What would he say of a priest in America advocating liberty to celebrate marriage even before a preacher or Jewish rabbi?

J. F. Meifuss.

THE ARMY CANTEEN.

The action of the Senate Military Committee in restoring to the Army Reorganisation Bill the provision for a canteen in which beer, but not light wines, may be sold to soldiers, was not unexpected, in view of the strenuous efforts of the War Department officials in behalf of the institution, and of the recent and striking testimony in its favor of Archbishop Ireland and other prominent people. If there are dissenting notes, it must be said that an overwhelming majority of the army witnesses who have gone on record, have asked for the retention of the canteen. This has had its effect, and although the opposition will seek to exert the same powerful influence which compelled the House to defeat the canteen provision by a one-sided vote, it looks now as if the Senate amendment had come to stay.

The canteen itself, according to the N. Y. *Evening Post*, is of recent origin, dating back only to 1889, and is the successor of the "post-trader" system, under which a sutler with the requisite influence was enabled to keep a general garrison store and dispense all kinds of liquors under a government permit. During the years preceding 1889 the army was widely scattered throughout the West, mostly in small one and two-company posts far from civilisation. The cessation of the Indian outbreaks gave the troops little to do, compared with the stirring decade from 1870-1880, with its memorable and bloody campaigns against the Modocs, Sioux, Apaches, and other ill-treated government wards. There was no prescribed system of drill, and the amount of military employment given at each post varied with climatic conditions and with the efficiency and activity of the post commanders. Looked at from the European point of view, the troops did astonishingly little. Practice marches, manœuvres, and even intrenchment drills were unknown, or only just coming into vogue. As a result, the enlisted man found plenty of leisure time, and as his garrison offered no other resort than the bar at the post-trader's, he speedily made his way to the nearest town or village.

In most cases these villages grew up for the express purpose of plundering the soldier; they contained all the vices of Roaring Camp, and often more besides, without even the gentleman gambler to cast a slight glamour of romance over the whole. Such a village was Gardiner, Mont., conceded to be one of the wickedest places on earth, which lived only to prey upon the garrison at Camp Sheridan, eight miles away. Similar gatherings of social outcasts welcomed the soldier on every pay-day near every Western post. In some cases the government was unable to drive them away, in many other cases it failed to make a systematic effort to do so, and in still others the commanding officers looked upon the evil as inevitable, and often did not properly safeguard and discipline the troops under their command. When the War Department made up its mind that the iniquitous post-trader system must go, it decided to try a foreign institution, the canteen, as a counter attraction to keep the troops out of the dives.

To the public mind the canteen is almost always synonymous with a saloon in which uniforms take the place of civilian clothing. As a matter of fact, it comprises a good deal more. Canteens have been run by a company or by several companies or by a regiment, and in addition to the attraction of light beer and wines hitherto sold, if such sale was recommended by a council of officers and approved by the commanding officer, they have offered the advantages of social clubs. Out of the profits of the canteen have come billiard and pool tables, games of all kinds, reading matter, and gymnastic apparatus, when not furnished by the government. Legitimate diversions and entertainments of all kinds are encouraged, and a cooperative-store feature is often to be found. Out of their dividends many companies have bought substantial creature comforts, and have added dishes and courses to their bills of fare sufficiently rich to open wide the eyes of any German soldier used to two bare meals a day and his eight-pfennigs supper-money.

According to such well-known supporters of it as Gen. Corbin, Gen. Theodore Schwan, Gen. J. M. Wilson, and a host of others, the canteen has brought with it greater contentedness on the part of the enlisted men, together with less drunkenness, less desertion, less sickness, and less temptation to immorality. It must be pointed out here, however, that a true comparison with the decade previous to 1889 is impossible. Between that year and 1898 the army was concentrated in larger posts near the great cities, and there was an immense improvement in morals and discipline, as the younger officers gradually took the places of much deadwood forced upon the service by the reorganisations of 1866 and 1870, which improvement had no connection with the canteen. Practice marches and more frequent drills were instituted. The construction and garrisoning of Eastern posts brought the army more and more into contact with the public in the large cities, to which it had been hitherto unknown. The resultant benefit to officers and men from these changes was well shown at Santiago on July 1st and 2nd, 1898. The time-worn adage as to Satan, mischief, and idle hands, has a special significance for "single men in barricks," and it is significant that there is little anxiety about wholesale drunkenness in the German army, where men work, day after day, from four A. M. until six P. M., or until ready to drop from a wholesome fatigue which of itself puts temptation far aside. In the midst of wars since 1898 the canteen has come in for praise and criticism of all kinds. Its working in the camps of regulars in 1898 was highly spoken of; its effect in little-disciplined regiments of volunteers has also been censured. As an offset to the terribly injurious and even maddening native liquors and wines in the Philippines, returning officers, notably Gen. Schwan, a brigade commander, have called for its retention as an almost necessary aid to discipline and health.

It must not be thought that the antagonists of the canteen are opposed also to the highly desirable social features, such as the reading-room and billiard-room. In common with all who have the interests of the soldier at heart, they would undoubtedly urge the government to pay for these features itself if temperance canteens should fail of financial success, even with the cooperative-store feature. Such an outlay would pay the government many times over in increased efficiency. The War Department could contribute valuable facts to the present discussion if it were to experiment at once with a temperance canteen in some large post near a big city, and if the Senate provision for a beer canteen is lost in conference, the Department should be compelled and enabled to continue the institution in all other respects.

THE CATHOLIC FEDERATION MOVEMENT.

The Committees.

From an authentic report of the New York Federation Conference we take this list of the two preparatory committees:

Committee on Plan and Scope:

Thomas P. McKenna, Long Branch, N. J., chairman.

Rev. Dr. Wall, New York City, C. Y. N. U.; Nic Gonner, Dubuque, Iowa, G. C. C. V.; Rev. M. A. Cunnion, New York City, C. Y. M. N. U.; Daniel Duffy, St. Clair, Pa., I. C. B. U.; Hon. G. T. Roesch, New York City, K. of C.; John J. Hynes, Buffalo, N. Y., C. M. B. A.; Fred W. Immekus, Pittsburg Federation; Jacob Miller, Allentown, Pa., Pennsylvania League of German Societies; Henry J. Fries, Erie Pa., K. of St. John.

Committee on Organisation:

Hon. John J. Fitzgerald, Washington, D. C., chairman.

Theodore B. Thiele, Chicago, Ill., Illinois German Societies; John J. O'Rourke, Philadelphia, Pa., C. K. of America; Louis J.

Kaufmann, New York|City, New York German Societies; John C. McGuire, |Brooklyn, N. Y., C. B. L.; P. J. Farley, Utica, N. Y., A. O. H.; Judge A. F. St. Sure, Alameda, Cal,, Y. M. I.; George W. Gibbons, Philadelphia, Pa., E. B. A. & A. C. U.; Rev. M. J. Lavelle, New York, C. Y. M. N. U.; Rev. D. F. McGillicuddy, Worcester, Mass., C. T. A. U. of America.

Secretary John J. O'Rourke can be communicated with at 10th and Tasker Sts., Philadelphia.

Interesting the French-Canadians.

Rt. Rev. Bishop Messmer, who may be considered the intellectual head of the movement, is anxious to interest the French-Canadian Catholics, who are so numerous especially in New England, where they have a large number of strong and flourishing societies, and wishes us to furnish him the addresses of their leading papers.

There are on the exchange list of The Review four French-Canadian Catholic daily newspapers published in the East, all circulating widely in their respective bailiwicks and wielding considerable influence. They are: *L'Indépendant*, of Fall River, Mass., the largest and most pretentious of them all, though not exactly the most prudent; *L'Etoile*, of Lowell, Mass., perhaps the most distinctly French; *L'Opinion Publique*, of Worcester, Mass., by far the most conservative and level-headed, and *La Tribune* of Woonsocket, R. I. The French-Canadians scattered through the great Northwest can probably be reached best by the *Courrier de l'Ouest* of Chicago and *Le Canadien* of St. Paul. *La Vérité* of Quebec, we believe, circulates extensively among the French-Canadian clergy and educated laity and deservedly enjoys greater authority than any journal published this side of the border.

We know from experience that nearly all the French-Canadian editors in this country are careful readers of The Review, which they quote more frequently than any other Catholic paper printed in the English language. We have therefore made a special effort of late to call their attention to, and enlist their sympathy for, the Catholic federation movement, and shall gladly put our columns at the disposal of His Lordship of Green Bay for the purpose of communicating to them whatever information he may deem useful. From the Bishop's program, printed in our No. 34, they have probably seen that any society may join the proposed federation without sacrificing its distinctive objects or peculiar language, and that all nationalities are to be given fair representation in the supreme council of the organisation. Being Catholics first and above all, our French-Canadian brethren will most assuredly not refuse to cooperate in a movement designed to further our sacred common cause.

Arthur Preuss.

THE FORME AND DANGER OF EARLY UMBRELLAS.

Among the curious notes wherewith Father Thurston enlivens the pages of his "Holy Year," we find the following concerning early umbrellas. The first is taken from the famous Tom Coryat:—

After speaking of the prevalence of fans in Italy, which were used habitually by men as well as women, and which could be purchased very cheaply, he adds:

"Also many of them do carry other fine things of a far greater price, that will cost at least a ducket, which they commonly call in the Italian tongue umbrelleas that is things that minister shadowe unto them for shelter against the scorching heat of the sunne. These are made of leather, something answerable to the forme of a little cannopy and hooped in the inside with divers little wooden hoops that extend the umbrella in a pretty large compasse. They are used especially by horsemen, who carry them in their hands when they ride, fastening the ende of the handle upon one of their tighes, and they impart so long a shadowe unto them that it keepeth the heate of the sunne from the upper parts of their bodies."

In this account Fynes Moryson, another English traveler, who recorded his experiences of Italy at the same epoch, entirely concurs, but he tells us of a danger from the use of these sunshades which we should not otherwise have suspected:

"On the contrary, in hot regions, to avoid the beames of the sunne, in some places (as in Italy) they carry umbrels, or things like a little canopy over their heads, but a learned physician told me that the use of these was dangerous, because they gather the heate into a pyramidall point, and thence cast it down perpendicularly upon the head, except they know how to carry them for avoiding that danger."

(Thurston, The Holy Year, pages 280 seq.)

THE REFORM OF THE BREVIARY.

Concerning the reformation of the Breviary as proposed by the Bishop of Annecy, Canon Paul Fave, of Rouen, says in a letter to Msgr. Isoard:

"As former superior of the seminary of Higher Studies, as author of the Conferences on the Priesthood, which the clergy can not read too often, as one of the deans of the episcopate, the Bishop of Annecy, better than any one else is qualified to speak of the reform of the Breviary. I should like to submit to him a thought whose realisation would render easy what he is pleased to call a return to the primitive form of the Breviary.

"Without trimming the present calendar in the least, it might be made a calendar-general, from which every diocese, under proper diocesan authority, might select its own festivals. For instance, the feast of St. Benedict, now a duplex majus, might continue under that rite at certain places, especially such as have come in any way under his special influence, while elsewhere it might be made a simple duplex, or even be omitted in dioceses where the translation of his relics forms part of the proprium.

"This reform might call for another. Generally it is thought that the office of Saturday evening (the anticipation of the following *de ea*, we presume) is too long, especially for the parochial clergy. This reform might be brought about as easily as the other. Without changing the Psalter or the books now in use, it would be enough to divide the twelve psalms of the first nocturne among the four seasons; three psalms for a season should suffice for the first nocturne; the other nine to remain there in a similar way as that rubric which for certain days prescribes the office of the dead, but does not oblige all."

We have heard at least one voice not satisfied with the proposal of Msgr. Isoard as given in No. 37 of The Review, but we believe no one will grumble at this new plan, should it be executed. J. F. M.

THE L. OF E.—A NEW TRAP.

A priest sends us a circular from the "League of Eligibles," with the request to give our opinion about it. From all we have written about fake insurance, it would be easy to deduce our opinion of this League of Eligibles. The circular (neither dated nor numbered) says in substance.

"The League of Eligibles is not an Insurance Company, neither is it an Investment Company that promises to pay a large sum in return for a small one." (?) "It is simply a Mutual Society composed of the very best unmarried people throughout America, cooperating with one anothor in a purely mutual way for the purpose of furnishing one another with a handsome Endowment as a recompense for faithful cooperation or at marriage." "There positively has never been anything like it in existence. The League's plan is absolutely perfect—not one single objection can be made to it, and sustained." "If you can find an objection and sustain it the Management of the League will pay you $500."

"L. of E. stands for Love of Equity, and it has been left for the League of Eligibles to bring out, unify and scatter this spirit of equality throughout the land. There is no other plan or system like it, so don't be deceived, but make a careful study of the League's plan and you will discover that there is not, nor never has been anything like it. It is perfection itself, and therefore, the time can never come when the League can fail commercially or when the Endowments can not be paid according to Certificates of Membership. The League is an established organisation, not an experiment. It passed through the experimental stage long since. Endowments are being paid right along and many are being benefited."

"The cost of membership in the League has never exceeded one dollar a month, even for members who have no recommendation credits on the League's books (50 cents for bringing in a new member). The cost of membership in the League can not become expensive for if," (please note *if*) "through the efforts of members and representatives the League can secure 20 new members to one going out, it will cost each member just $1.00 pet month to realize his or her endowment, either by faithful cooperation or marriage, and members are not debarred from marrying any time"....(That is very fortunate!)

It is furthermore stated that "all are eligible who have a legal right to marry, are of good moral character, and believe in a supreme being." A certificate of membership is issued upon payment of three dollars. By the acceptance of it a member agrees to pay his pro-rata share of all endowments falling due to other members. A certificate expires and endowment becomes due two years from date of issue, if the holder marries within that time, or any time thereafter that he marries, or at the end of five years, whether he has married or not. A pro-rata call for $500 is made on all members whenever a certificate expires or becomes due by marriage. Five per cent. of the amount is retained by the management for their services, the balance is turned over to the respective member. There are no other dues or fines. If a member fails

to pay his calls within thirty days, he forfeits all interest in the League. "Pro-rata calls can never exceed 25 cts. for any one endowment due, but are materially decreased according to the number of members at the time of each call." A credit of fifty cents is allowed members on their endowment calls for each applicant recommended by them. This is taken out of the $3 membership fee paid by each member. We are told that "many members pay all their endowment calls by recommendation."

The circular further says that "the affairs of the League are conducted by competent and trustworthy officers, advised by a substantial Advisory Board," and calls attention to "the distinction between the Management and the League proper. The members constitute the League, and the Management of the League, who are reliable business men of unquestionable character and reputation, only act as agents for the League, they having agreed to act as such for each member in consideration of the $3 membership fee paid and the 5 per cent. of the Endowment. This amount must pay all running expenses of the League, salaries and everything else, so each member always know (!) what it is going to cost him or her for this service"

"The management positively does not guarantee the faithful compliance to the Certificate of Membership of any member, or any number of members, but merely agrees to act as agent for members and make the pro-rata calls upon all members at the proper time.

"The Treasurer of the League is bonded by the American Surety Co. of New York, as a guarantee that he will turn over the Endowment to the proper person at the proper time—nothing could be safer."

And to make it still safer, "if the time should ever come that members do not join fast enough to keep the expense low and within reach of all, the only thing necessary will be to increase the time for new applicants to cooperate, and by so doing the League can live on forever."

To be sure, if you keep each man paying until he has paid in his $500, plus the initiation fee of $3, the management can safely pay him $475 and retain $28 for collection. But the management can not pay $425 to any member who for five years has paid in only $1 per month, or $63 in all, without robbing nearly seven other members of their expectations. Such is the "infallible" plan of the "honorable business men" of Chicago who manage the League of the Eligibles from sheer "love of equity."

"By their deeds you shall know them."

J. Hernan.

THE INTERNATIONAL RACE OF JINGOES.

Every nation to-day has a certain element within its pale that, out of megalomania or partisan passion, presses continually into the foreground and seeks to belittle its own government in the eyes of the world by accusing it of cowardice and fear. This is a very thankful subject for rodomontades, especially since in the view of the stupid it appears with the halo of extraordinary and praiseworthy patriotism.

All nations have such *exaltados*. In America, as in England, we call them Jingoes; in France they are known as Chauvinists, in Russia as Panslavists, in Italy as Irredentists, and in the German Empire as *Alldeutsche* or Pangermanists.

Of them all it may be said that they nurture the peace-disturbing passions which slumber in the bosom of every people; and if they had their way, the nations of the earth by continuous scolding and threatening and boasting would work themselves into such a white heat that the Damoclean sword of war would perpetually hover over the civilized world.

While we in America give our Jingoes free rope, the German government tries its best to curb its *Alldeutschen*, and it was only the other day that Chancellor von Buelow in the Reichstag dealt them a stunning blow by denouncing with withering sarcasm their Falstaffian "alebench policy." J. W.

CHAIN LETTER SCHEMES.

The following is the text of a circular issued by the Acting Assistant Attorney General of the Post-office Department, and is worthy of note by all persons interested in promoting schemes of the kind referred to:

The Attorney-General has held in an opinion to the Postmaster General, dated August 31st, 1900, that the schemes described below are lotteries or similar schemes for the distribution of prizes by chance, and all mail matter in relation thereto is therefore unmailable under the provisions of the act of September 19th, 1890, (1 Supp. R. S. 808, and Section 331, P. L. & R. of 1893,) commonly known as the lottery law. The schemes are as follows:

1. Any person obtaining a card or coupon connected with the scheme is to return the same to the promoter thereof with 10 cents, for which he will receive ten similar coupons. With these he is to start a chain by sending each of these cards or coupons to some other person with the request that it be returned to the promoter with the amount called for, 10 cents, for the purchase of a similar set of ten cards or coupons. Each of these persons receiving a set of cards or coupons is directed to dispose of them as above indicated to ten other persons, making like request for their return. When the entire number of one hundred and ten cards or coupons thus sent out has been returned to the promoter of the scheme, the chain is regarded as complete, so far as the one who started it is concerned, and he is entitled to the prize offered.

2. A card or coupon is purchased for a certain amount, which coupon is to be returned to the promoter of the scheme with a stated amount of money, for which the sender will receive ten similar coupons, or cards. These he is to sell or give away to ten persons, who, in turn, are expected to return them with the stated remittances. When these ten cards have been returned to the promoter in this manner, the person who originated this chain of ten coupons or cards is entitled to the prize offered.

The opinion of the Attorney-General is applicable to all the schemes of the character described above, regardless of the number of cards or coupons that may form a set, or that may be necessary to complete a series. The numbers used above are to better illustrate the class of schemes referred to.

EXCHANGE COMMENT

In reply to an editorial article of the Fall River daily *Indépendant* of Dec. 13th, directed against The Review's position on the waning "language question," we would say that we consider it a waste of valuable space to argue this intricate subject with a journal which still cherishes the belief that the French language will live forever as a popular tongue in these United States, and holds that English should be banished from the churches of the French-Canadian Catholics absolutely and under all circumstances, and that the few young French-Canadian people who are "Anglicized" to such a degree that they no longer understand French, should "go to the Irish churches."

M. Edmond de Nevers, whom our Fall River contemporary rightly considers high authority in these matters, admits in the second volume of his recently published work "*L'Ame Américaine*," that the sturdy French-Canadian farmers of the West have already largely become assimilated to their English-speaking neighbors. In the New England localities where our Canadian brethren are numerous and compact, they try hard to keep up their language and peculiar customs and support a puissant press, in which the *Indépendant* takes high rank. But it will not stay ever thus, as the example of the Germans shows. The time will come when growth from without, by immigration, will cease, and the second or third or fourth generation will gradually drift away from the tongue and national character of their ancestors and become Americanized. We have it on the authority of some of their own priests in New England that the process of assimilation is there too already at work, slowly and silently, but none the less inevitably.

When it will have come to a head, then the wiser among our French brethren of Canadian descent, will, we trow, appreciate and support The Review's position on "the language question."

* * *

In proof of our continued sympathy and good will for our French-Canadian brethren, and to demonstrate anew how unprejudiced our stand in this matter is, we hereby willingly and solemnly subscribe to the subjoined passage from an article of the same *Indépendant* of Dec. 11th:

"The true Americans—those who have no need of falling back on servility to prove their patriotism and their loyalty—are well aware that if the French-Canadians who live in the shade of the Starspangled Banner, preserve their French language, they will not therefore be less devoted to the greatness and prosperity of their adopted country; and will not consider it a crime if they wish to speak the French tongue and transmit it to their descendants."

So long as there exists a French-Canadian parish anywhere in this broad land of liberty, we believe it ought to have, if possible, a French-Canadian pastor, and any reasonable and legitimate petition in this direction will have our earnest support in the future as in the past.

While we may not always be absolutely consistent or entirely invulnerable in the position we take on the thousand and one questions of which our journalistic office compels us to take cognizance, no just and righteous appeal or cause shall ever, with the grace of God, find our ears deaf or our heart unrespon-

sive; and while we frequently have occasion to differ with our French-Canadian Catholic confreres in matters of opinion and policy, they may rest assured that their well-intentioned and self-sacrificing journalistic work has not a more attentive observer nor a sincerer sympathizer than the much-belabored scribe of THE REVIEW.

ARTHUR PREUSS.

EDUCATION.

OUR GIRLS' ACADEMIES.

The reverend editor of the *Visitor*, in a timely paper on "The New England Girl," says among other things (Dec. 1st):

"The New England Catholic girl.....is usually what is called 'very well educated.' She has been to Radcliffe, or to some other New England college for women. She affects a wide knowledge of the shady recesses of literature and life. She belongs to a pretentious club, and watches hungrily for the weekly notice of its gossip in the columns of the *Transcript*; she has been known to go 'slumming,' and even to engage in more questionable pastime in the search after 'experience.' She is silent about her earlier training, which was received as often as not in what, at that stage of her progress, was esteemed by her foolish parents as a 'fashionable convent,' but which she only remembers now with a kind of resentful disdain as an ignorant nursing home of meanness and hypocrisy. She has small scruple about remaining away from Sunday Mass, and she seldom goes to confession. She cares little for 'Catholic society'—God help the mark!—and is distressed at the prospect of a social call from a priest. What more need be said? Her heart is set unrestrictedly on the mode of a very provincial corner of the world. She thinks that mode everything, the be-all and the end-all of a respectable life, and she bows down before it accordingly.

"We do not suppose that those who speak disparagingly of her religious character really mean to insinuate that she is prone to apostasy—though there are some, we fancy, who would not shrink even from that hard phrase—but what is actually implied is that her hold on the practical verities of her creed is feeble and intermittent, and that in some extreme cases there is a gradual relaxation of the temper of faith altogether, ending in what is tantamount to its formal repudiation. This, we need hardly say, is a very distressing condition of things."

"Where does the difficulty really lie, and how shall we find a remedy? The earnest priest with whom we discussed the problem was disposed to lay the evil in its entirety at the door of ignorance. We have not enough schools, he said. These women, with all their learning, have never mastered the Catechism. And in a sense the priest was right. There is an ignorance of Catholic practices and Catholic beliefs, which, unfortunately, may exist side by side with the serenest and widest knowledge of the things not absolutely needful.

"We also think that more adequate provision should be made for secondary schools for our girls. The scope, as well as the general fitness, of the institutes controlled by the various orders of religious women, needs widening and modernizing. But it is to the elementary instruction in the convents, or out of them, that we must devote ourselves, if we are to do our duty by the young. The influence of that first teaching is the most enduring."

What the editor of the *Visitor* bewails in the New England girl is likewise true, in too many instances, of the Western girl. We have academies in the West where, for the sake of the infidel or Protestant pupils, Catholic teaching and practice is reduced to a minimum. But the remedies our esteemed confrere proposes are rather obscure. What does he mean by widening and modernizing the scope and general fitness of these institutions? Not long ago we saw a prospectus of a newly founded academy announcing twenty-six branches to be taught its pupils—a different branch every school hour of the week. Are our academies not modern enough? An academy in Indiana has on its program "full-dress" receptions several times a year by the pupils.

What the *Visitor* says about the neglect of catechetical instruction in academies and elementary schools is unfortunately too true.

Many academies have no religious instruction given by a priest the whole year round. The girls attending such academies very often are fresh from the public schools. They are to make their first communion at the convent, where, apparently, the first communion gown is of greater importance than the religious instruction. Soon after such girls are sent to institutions of higher learning, such as Radcliffe and Vassar. There is nothing astonishing in the fact that they remember the "fashionable convent," "with a kind of resentful disdain as an ignorant nursing home of meanness and hypocrisy." Yet some Catholics see no serious fault in parents sending their daughters to such institutions.

J. F. MEIFUSS.

SCHOOL-BOY IDEALS.

In the *National Review* (Dec,) Miss Catherine Dodd summarizes the answers given by several hundred English and German school children, aged 10 to 14, to the following questions:

1. Which would you rather be, a man or a woman—and why?

2. Which man or woman of whom you have ever heard or read would you most wish to be—and why?

For various reasons not many answers were obtained from German girls. Therefore, only the differences between the ideals of English and German boys, as developed in their answers to the questions, will be considered.

Seventy-five per cent. of the English boys preferred to be men for purely selfish reasons. They wished "to have their own way," "to make a lot of money," "to go out whenever they liked," and they realized that men have greater freedom and opportunity in these directions than women. Only 15 per cent. wished to be men in order to "fight for their country," or to "understand the affairs of the nation." Still fewer wished to help their mothers, or to keep their future families in comfort. Practically none expressed poetic or scientific aspirations.

On the other hand, nearly 97 per cent. of the German boys (apparently all Protestants) evinced some sort of conception of their duty to their country, and desired to be men to fulfill that conception. Fifty four per cent. had well-defined ideas of patriotism. They wished to be men to protect their country, to fight for their country, to make their country greater. Another group looked forward to great careers in art, literature, or scholarship. Even those of utilitarian minds thought of themselves as improving commerce, bringing up families, meting out justice, and making laws. Only 3 per cent. wished to be men because they would have more opportunities for enjoyment than women.

The men whom the German (Protestant) boy wishes to be like may easily be inferred. Most of them are men of action—such as Luther, Bismarck, Bluecher, Frederick the Great, Moltke, Krueger, and Nansen. Those of scholarly tastes, having at their age not reached knowledge of the history of scholarship, name contemporary teachers and scholars whom they know or have read about. Their answers to the second, as to the first question, show that they regard life seriously. Even those of retiring disposition, such as one who would prefer being a forester to being famous, note that "such a life may be very useful to the state."

Miss Dodd admits that the English boy is far below the German in aspiration, but contends that he is superior in forming healthy judgments and in practical knowledge of the real world. She infers that English methods of education, by keeping the boy longer a boy, are superior. She even asserts that "the German boy never civilizes," and that "at best the German man is still half-child, half-philosopher, and often whole pedant."

Those, however, who compare the achievements of the modern German with those of the modern Englishman in war, commerce, industry, and science, will probably incline to the just opposite view. I. O.

THE RELIGIOUS WORLD.

ORIENTAL PROPAGANDA IN THE U. S.—Three followers of Beha 'Ullah, proclaimed in the Orient as the manifestation of God on earth, have arrived in Chicago to gain proselytes for their faith. They are the bearers of a message from Abdul-Baha to his Occidental followers. Abdul-Baha is the son of Beha 'Ullah, a Persian teacher of the Christian religion, who was set up as a prophet by the Bahais sect in 1844. He died in 1892, having written 600 religious books, which are accepted by his followers as a new dispensation of the Christian doctrine, the Old and New Testaments being relegated to the position of "Old" Testament in their theology. The envoys claim a strength in the world of 18,0 0,000 believers (?). Their religion has existed in Chicago only since the World's Parliament of Religions, and they claim in the city a total of 600 believers. They are engaged neither in the organisation of congregations nor in the bulding of churches, their doctrine being opposed to both. There is no hierarchy nor any attempt to bring believers together for worship, the missionaries stating that they promote only the individual belief.—X.

THE CENTRE'S RELIGIOUS LIBERTY BILL.—A new religious liberty bill was introduced into the German Reichstag the other day by the Centre party. According to its provisions, religious bodies recognized by any of the German governments shall be entitled to practise their religion without let or hindrance throughout the whole Empire. All limitations placed upon the dispensation of the sacraments and upon religious propaganda by the laws of particular states, shall be abolished. Religious societies (orders) shall not be forced to obtain special permission for

their foundation or for the exercise of their functions. This last provision would repeal the law against the Jesuits. Motions in favor of repealing the exclusion of that order from Germany have frequently been passed by the Reichstag, but have been rejected invariably by the Federal Council. Before the debate began, Chancellor von Buelow declared that the Federal Council could not accept the bill, "because it placed limitations upon the constitutional independence of the Federal States in a sphere which must remain within the legislative competence of their governments." He went on to say that personally he was entirely in favor of the equal treatment of religious bodies, and that he hoped the religious inequalities which might exist in some of the German states would disappear. Dr. Lieber, in replying, expressed the opinion that the Federal Council might have condescended to hear the arguments in favor of the bill before making up their minds to reject it. In the end the Centrists succeeded in having a special committee of twenty-eight appointed to take the whole matter into consideration. The Center party is determined to make a strong fight for the bill.

....The probable origin of the recent rumor that the Chinese Emperor had become a convert to (Protestant) Christianity, has been traced by the Pekin correspondent of the Chicago *Record* to the discovery of translations of foreign religious works, the Bible and various doctrinal expositions, Protestant and Catholic, among the papers in the imperial palace. Very likely Kuang Su studied these books merely for the sake of information.

LITERATURE.

THE THREE AGES OF PROGRESS.

The Three Ages of Progress. By Rev. Julius E. Devos. 8°, 350 pages. Wiltzius & Co., Milwaukee, Wis.

The book contains historical sketches from the origin of Christianity to our times, aiming at a historical defense of our holy religion. It deserves a place in Catholic libraries, despite certain idiosyncrasies of the author, as when he puts Isaac Thomas Hecker and M. Snell on a level with Newman, Schlegel, Stolberg; or Goerres among the converts (page 18); or when he professes to know a religious Liberalism only among the sects or intimates that political Liberalism is advocated only by the Freemasons (pages 219 seq.)

The book is printed in clear type, on poor paper, with the greatest non-chalance in proof-reading. The two pages of errata could readily be doubled. J. F. Meifuss.

THE HOLY YEAR OF JUBILEE.

The Holy Year of Jubilee. By Herbert Thurston, S. J. 8° 420 pages with 72 illustrations. B. Herder, St. Louis, Mo. Price net, $3.25.

Father Thurston publishes "The Holy Year of Jubilee" at an opportune moment, for, although the Holy Year proper of 1900 has come to an end, its extension to the whole Catholic world will call forth many questions concerning the jubilees of the past as well as the present one. The work is comprehensive and interesting. Chapter 1. traces the beginning of the Jubilee year to Pope Boniface VIII. in 1300. Chapter 2. tells us of the Holy Door and its connection with the Jubilee, also of medals struck in commemoration of sundry jubilees. Chapter 3. gives more particulars about earlier jubilees and how they were extended, first to particular countries, then by Alexander VI. to the whole Catholic world. Chapter 4. sketches the more modern jubilees, up to 1825. As might be expected, the author gives many details concerning England's participation in the several celebrations. Under the heading "Visits to the Basilicas," chapter 5. relates the history of the basilicas and calls attention to relics and treasures contained in them. In an appendix the distance between the basilicas to be visited is given as eleven miles. What is meant by these miles is not quite clear. The instrument wherewith they were measured, is called a chain, and we are told that 116 such chains measured a mile. Of the surveyors' chain now in use, eighty constitute an English mile. Chapter 6. deals with the history and particulars of the ceremonies used in opening and closing the Sacred Door, and of the blessing and effects of the "Agnus Deis." Chapter 7. speaks of "Roma La Santa," explaining the adjective, not from the sacred spots and relics the Eternal City contains, but rather from the works of charity performed by its inhabitants. Chapter 8. treats of indulgences in general and the Holy Year indulgence in particular. Chapter 9. sets forth the conditions under which the jubilee indulgence may be gained. Chapter 10. winds up with "Extended and Extraordinary Jubilees."

Although the work is mainly historical, every question concerning the jubilee is sufficiently treated to give all needed information to priest and layman. The language is fluent, and what is not often found in similar treatises, the reader's interest is kept up from beginning to end.

Typography and binding are excellent. Slight errors we found on [page 324, in foot-note 2, and on page 327, in foot-note 3; on page 327 Seriptor should be Scriptor, and "a martyr to gout" is not in harmony with the admonition of Pius IX. to "restore to words their correct meaning."

J. F. Meifuss.

Mr. W. Thorne, of the *Globe Review*, in a note addressed to The Review, says it is untrue, as stated in this journal recently, that he does not recognize his Bishop as his proper authority.

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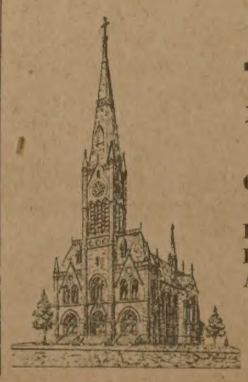

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